A NORTHERN BLAST, OR THE SPIRITUAL QUAKER CONVERTED:

Being Soul-saving Advice to the giddy people of *England*, who are running headlong to Destruction.

Wherein are shewed the manner of their Meetings, in the County of *Yorkshire*, and *Durham*, their Quakings, Skreekings and ridiculous Actions; Also their fond and false restings of the Scriptures.

WITH

A full Examination, and Conviction of their Tenets.

By G. EMMOT, of *Durham* Gent. formerly a Brother amongst them, but now (by the help of God) Converted, and Established in the Truth.

LONDON.

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TO THE
READER:

Reader:

SUch was the caſe of my ſpecial Friend, having long time wandered in the Meander of Religious Dubiouſneß, or rather blinde Zeale, as that (God having at length opened his Eyes, to behold the wonderfull things contained in his Law, Demonſtrating by the Spirit the difference betwixt Truth and Falſhood) he imparts to me (in private) this his long Circuition, or Shooting at Rovers, ere he could hit the Mark of a Faithfull and Divine Reſolve. Who having related the ſeveral paſſages (Non audita ſed comperta) I remembred that old Monaſtichon, Scire tuum nihil eſt, niſi te ſcire hoc ſciat Alter. Wherefore deeming it illegall to conceal

ceal whatſoever tends to Gods glory and his Churches good; what he promiſcuouſly declared, I have onely endeavoured Methodically to ſet in Order; preſenting it to the publick view of each faithfull Chriſtian, deſirous to be informed, eſpecially to thee who accepteſt the willingneſſe of

Thy well-wiſher

in Chriſt

GEORGE EMMOT.

THE

THE SPIRITUAL QUAKER:

OR

Soulſaving Advice to the Brethren, held out by *G. E.* who formerly hath been ſeduced, but now (by the help of his God) is eſtabliſhed in the Truth.

Theſe following lines were ſhewen me in a Viſion in the Night, whereupon I aroſe and writ them into a Book.

Who is enſpired, here may ſcan
What I profeſs'd, what now I am.

See thou abhor and fly the Miniſters who Teach
The quaking Saints; who cry Repentance ought to preach
The naked truth; they ſpeak Chriſts Sacred Goſpel free;
All other teaching's weak, Gods Meſſengers they bee.
All private Conventicles embrace and hold them ſweet,
Avoid their Principles in Churches who do meet,
Their Doctrine is but lyes, theſe are the Saints Divine:
Their Viſions Vanities, then chuſe no way but mine.
Who ſo in body quake, their Soul Salvation's ſeald,
With Devils they partake, who unto Prieſts do yeild,
Headlong to be caſt down, whoſe Doctrine gives to thee
The loſſe of Sions Crown, Heavens Eternitie.

I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes. *Mat.* 11, 25. *Pſal.* 8. 8.

I Have read of *Ambroſe* Biſhop of *Millan*, how he withſtood the Emperour in his dayes, at the entrance of the Church, becauſe he thought him altogether unfit to be partaker of ſuch holy things: and we all know, how zealous *Paul*

was in his way (though erroneous) perſecuting the Saints. And I my ſelfe confeſſe (though not at the Door, or Entrance of the Church, or Publick place of meeting withſtood) have uſed all my Art to diſſwade from entring, as altogether unfit, in reſpect they were (as I ſuppoſed) a rabble of iniquous perſons, not worthy the *Saints* to interveen; and though with *Paul* I did not (becauſe I wanted power) perſecute, yet I undermined, and by private means plotted all I could, which might tend to their ruine.

But when that Goſpel *Love* (which thorow a ſelfe end diſplaced) was placed againe in me, I began to wonder at my ſelfe, and wandering Oppoſitions, in thwarting and overthwarting the Goſpels precepts, believing nothing (though nere ſo true) but what mine own private ſpirit (though nere ſo falſe) did move me to; as though I had in a moment gained more then *Paul*, who was wrapt into the third Heaven, or ſuperlative favour of his Chriſt; many were the raptures which I dreamed to have, but all was but a Fancy or Somnaical, when I came to Deſcend, which muſt be by Humility ere we can Aſcend to Eternity; I viewed (by the aſſiſtance of the Spirit) a number of miſled ſoules, walking in the darkneſſe of ſelfe Man, even the whole frame out of courſe, which cauſed my paſſionate ſoule to burſt forth into theſe words: *Ariſe, O God, judge the Earth, fill their Faces with ſhame, that they may ſeek thy name O Lord, who ſay, Let us take to our ſelves the houſes of God in poſſeſſion; that all may know, that thou whoſe Name alone is Jehovah, art the moſt high over all the Earth.*

My proud and lofty thoughts, being thus (by the ſpirit of Love) brought down, I now wiſh alſo, that all who have been (in the like nature) ſeduced, may humble themſelves under the mighty hand of God, and (if they pleaſe) read what here the ſpirit of God hath given me to ſpeak.

I am not able with the Rhetorician to adorn my work with ſome faire flowers, or graceful words, which

might

might adde a luſtre to the ſubſequence, or place ſome large Encomium to ſtaud in ſtead of a ſeemly Portal to the *Fabrick*; but my deſire is to rear no golden Image, but a poor, humble, plain, rough-hewn work (held out from that Text of *Jeremy*) compoſed in Love.

LAMENT. 3. 40.

Let us ſearch and try our works, and turn again to the Lord.

Firſt *Search.*

IN this part of the Exhortation I have been induſtrious, ſeeking how I might (by any meanes) grapple with my Chriſt; and leaving the worldly things, I betook my ſelfe to ſeek amongſt the Papiſts; whoſe Gntleman-Uſher was Antiquity (as they told me.) Theſe (I found) would have a Name in the world, to be called the Roman Catholicks, implying others to be Catholicks too; but when Divines told me that the ſignification of the word was Univerſal (denoting the univerſality of Chriſts flock, having in all parts of the world ſome who have not bent their knee to *Baal*) I left that Name, and ſought into their *Service* and Divotion, where I found blinde *Bartimeus* more zealous then the quick eyed *Lynceus*; *Craſus* dumb ſon more troubled to perform his actions, then the nimbleſt tongu'd Orator; I mean thoſe who were blind by ignorance, and ſo dumb as that they ſcarce could ſpeak one of the *Scriptures* ſentences: yet were theſe buſied to rumble and run over their Beadiols, though in the interim they would be pleaſed ſometimes to diſcourſe upon worldly matters, and fall to their devotion again: Theſe poor ſoules have their Lay Books, but they muſt not have the Bible Book; for why? it is a Myſtery. I went and ſought further, where in an inner

roome *I* came to Maſſe (as they call'd it) where was an Altar richly deckt, furniſhed as though a banquet for a King were there prepared, the Crucifix, the Tapers burning, the Frankincenſe, the Sacring Bell; all theſe though bookes to ſome, read ſmall ſenſe to my *Intellect*. The Crucifix tis true might ſtand without a doulian adoration from my body, the Light was alſo good, eſpecially within a darkſome room, and the ſmell of *Incenſe*, where noyſome ſavours and infections were ſuſpected; but for my darkened ſoule ſmall light *I* found, which would not (by a waxen Taper, or wooden Statue) be led, but by an inward light, proceeding from the *Spirit*, and Chriſt the onely Crucifix. Then *I* lent my Ear with attentiveneſſe unto the Teacher, who was very coſtly arrayed with Cope and Veſtment, and many other feat Crepundians; *I* heard his firſt beginning, which being in the Latine tongue, *I* ſtood as dumb, or if been deafe, it had not mattered concerning what was ſpoken, ſo that my ſenſe had not been weakned for the future. True it is, *I* could from thoſe Grammatical rudiments, which formerly *I* underſtood, ſnatch like a hungry begger one bone from him, which was, *Introibo ad Altare Dei:* theſe though his firſt words, ſerved me chewing till the laſt, how to conſtrue them: what more he ſpake was unto me a Riddle; his cringing Congies, lifting up a boxe on high, ſalutes, kiſſes, was but as a Mask to my masked underſtanding. Then I remembred that when the Apoſtle taught at the Feaſt of Pentecoſt, every one heard (who was there) in their own language. the Rites of Chriſt; which place of Scripture (having well conſidered) brought me back from *Romes* fair ſhew, to ſee what the Reformation promiſed.

*I*nto a Cathedral *I* came, where was the Table deckt, but yet no Crucifix, the *S*ervice in the vulgar tongue *I* heard, the Organs alſo in the Quire was pleaſure to my ſenſe, and rather becauſe reading Doctor *Butlers* Introduction to Muſick, *I* had gained ſome ſmall knowledge therein, whereupon (this being known) a dimminitive

Prieſt

Prieſt brought me a Book, which part ſuting my voice, *I* joyned with heart, and voice, and underſtanding alſo. Here ſome time *I* ſtayed till fear poſſeſſed me with ſome intended alteration.

Then *I* liked the Miniſter as well without as with his Surplice on; it was the Word *I* thirſted after; not the white appearance of his Lawn-like ſleeves, but the whiteneſſe and purity of Doctrine, which having heard, received, and being verſt in all the principles, I left the Railes and heard one teach, who had brought them from the Table to the Pulpit: this was an *Odium* unto me. After this *I* was invited to one, who as he has told me preached Chriſt, he (I do confeſſe having been his Auditor) not onely preached Chriſt by his Doctrine, as he ſeemed, but each tenth part (if not more) of his Sermon was Chriſt; her was much talking of Chriſt.

Then my brethren Profeſſors told me of many new lights, which the Spirit had demonſtrated, amongſt which the *I*ndependents was the onely light; *I* being deſirous to remove from darkneſſe ſought this light, where *I* beheld ſome praying one while, and ſome another, all being tolerated (who had a gift) to exerciſe: my ſelfe was there invited, yet *I* durſt not take too much upon me. Newes was alſo brought of a Northern Candle, or Blazing Comet which caſt ſuch illuſtrious beams, as was not formerly ſeen or heard, the Woman Teacher called *Barbara*, to whom among the reſt *I* went on Pilgrimage; ſhe having opened her mouth, ſpake (as then *I* thought) like to a Saint in Chriſt, and Divinely taught; but that which was a ſtumbling block to me, was that place of Scripture in the firſt Epiſtle of *Timothy*, the ſecond Chapter, the twelfth verſe; where *Paul* having as it ſhould ſeem eſpied the arrogancy of ſome ſuch like effeminate Doctors, would not ſuffer them.

Nevertheleſſe, I ſtill ſeeking, met (at the length) one of my old acquaintance, who took upon him to perſwade me, that *I* was but in the Letter ſtill, and unleſſe I went a degree higher, there was ſmall hope to be ſaved, which

terrifying drug wrought ſo ſtrongly, as that I gave ear to what was ſpoken; he ſeemed to read a Leſſon from the Spirit, wiſhed me to look within, and think of an inward teaching, which I knew before was the Sermons ending, and the hearers beginning; he thought he taught me, yet affirmed all teaching was in vain, and gave me Scripture for it, *Jer.* 31. 34. Hence I quite relinquiſhed what I heretofore profeſſed; the Church was but a Steeple houſe, and whatſoever appartained ridiculous; the Bible I threw it by, eſteeming nothing of it but a dead Letter, though what I ſpoke was ſtill from what *I* had heard taught and learned from thence, which I (being ignorantly blinded) could not then conceive.

Thus being new Moulded, *I* met my friend *George Fox*, whom I heard Syllabically dictate, as though he could not utter, but what the *S*pirit forced forth, buſied like a Woman in travel to bring forth, though an abortive: he let me ſee what *I* was before (as he ſaid) wading in a Whirlepoole, who with one finger helped me out, and ſet me on dry ground, confirming *I* had Chriſt now within me. After comes ſhe that did the bottle bring, who purged me of all dregs and made me perfect, for by once taſting *I* was ſo transformed, as that to tell, *I* know not how to tell, but light *I* was though not in light: the world was now an *I*dol, my cloath and new apparrel, with ribbands, points, and ſuch like furniture, ſeemed like ſo many Hags or furies ſent from Hell to torture me, whereupon like a man diſtracted, *I* rent them off as obnoxious, and threw them by as pernicious, put on an old caſt ſuit of apparrel, a ſmall coard about my Hat, to have in readineſſe for that which without *G*ods ſpecial Providence *I* was running to. *I*n this ſame garb *I* thought my ſelfe not worldly, but all ſpiritual: my calling now *I* ſlighted, would not be careful for any Family, (like an *I*nfidel or worſe) but unto travel would betake my ſelf, amongſt my quaking companions, amongſt their *Settering-tonians*, *Maltoneers*, *Paludarians I* was, and there embraced my brother *Collins*, who had a ſpiritual Revelation,

(as

(as he reported) to ſtand naked on Kerby-Moor ſide Market Croſſe (not nailed on the Croſſe) and ſpeake the naked truth, where I expected the comming of the Livertonians, ſuppoſing to have accompanied them to mount *Sion*, ere the day of Doom (as 'tis called) approach, which *Ratcliffes* wife the Propheteſſe held out unto us to be within a ſmall number of dayes, but ſome of thoſe Maltoneers who kept Holliday enterrupted our paſſage, and told the viſion was but falſe, they had a ſpirit of deluſion, which I ſuppoſe was all one as if he had ſaid, the *S*aints have now the Divel in them.

Now having thus far fought, I deſire that in the next place we may try our wayes according to the Apoſtles Counſel, *Try the Spirits whether they be of God or no*; and what better rule can there be, or ſquare to frame our worke by, that ſo it may be fitly compact and joyne together, then that Evangelical Touchſtone the Goſpel, which is the true diſtinguiſher of all falſe mettals, or chiefe demonſtrator of all falſe Prophets; and though we had one (not inferiour unto *Paul*) teaching amongſt us, yet would I follow the example of the Bereans: try that place, *Acts* 17.11. they tryed by the rule of Scripture whether he was fit to be credited yea or no, and in the firſt place I deſire a little to try the Papiſts, who officiating in an unknown tongue contradict the expreſſe words of their own Bible; try 1 *Cor.*14.1. to 16. They would adminiſter the Communion, but not in both kinds to the Laity, contrary to the expreſſe words of their own Bible; try *Io.*6.35. & 1 *Cor.*10.16. They will not allow the vulgarity to read the Scriptures, contrary to the expreſſe words of their own Bible, *Io.*5.39. and try 1 *Pet.*3.15. They affirme ignorance to be the mother of devotion, contrary to the words of their own Bible, *Io.*17.3. & againe *Pſal.*143.8.9,10. 1 *Cor.*14.38. They bid us worſhip *S*aints and Angels, contrary to the words of their Bible, *Iſa.*63.16. and try *Col.*2.18, to 23. Let us try our ways. Now if you object againſt me why I ſtand to try the Papiſts as not appertaining, I will (though not here) ſhew my reaſon, when *I* have tryed our ſelves. Firſt

First then to try our wayes, we flye from the Congregation or publick meeting to the Church on the Lords day, as ſcorning to enter ſuch prophane Steeple-houſes, or accompany amongſt ſuch known ſinners, ſaying as thoſe people did of old; try *Eſa.*65.5. contrary to Chriſts example, who (though he was all purity, in whom was no ſpot at all, the ſpiritual giver and teacher, or giver of the Spirit) entred into the *Synagogue* upon the Sabbath day; try *Io.*18.20. and *Paul* alſo the ſpiritual Quaker, try *Acts* 9.20. We avoid the general aſſemblies, becauſe they are ſinners, contrary to Chriſts example who accompanied amongſt *Prodigals* and Harlots: try *Io.*15.1,2. And contrary alſo to the expreſſe words of the Bible, try *Heb.* 10.22, to 25. And doth not the *Spirit* in another place hold out unto us, that the godly and the wicked cannot (neither ought) to be ſeparated until he ſend his reapers (the bleſſed Angels) who ſhal divide the one from the other? try *Mat.*13 24, & 29, 39. *verſes.*

Obiect. We ſay the place is nothing but a heap of ſtones, compacted and joyned together, and whereſoever two or three or more of the Saints are gathered together, there is the Church.

To this (according as Divines doe teach, and we muſt alſo confeſſe) I anſwer, the word hath a two-fold ſenſe; ſometimes taken for the publick place of meeting which is the literal ſignification, but ſpiritually for the body whereof Chriſt Jeſus is the head; and true it is, the place without the *Saints* is but an edifice or ſtructive made with hands, and ſtill no more; yet when in that place they are convened, it muſt needs be confeſt to be a more holy place then any of our own houſes thatch't over with *Hypocriſie*, and though they want *Steeples*, yet have they *Steeple-height* Iniquity; *Vide* the Commiſſion of ſeveral tranſgreſſions which I need not name, but rather ſay with *Paul*; try *Epheſ.*5.12. Now whether of theſe are more fit for the publick meeting of the *Saints*, try *Mat.* 23.17. And are not the Saints the Temple of the Holy Ghoſt, whereby each creature is ſanctified by prayer,

and

and giving of thanks, 1 *Tim.*4.5. Let us try our wayes.

Secondly, The Miniſters or Teachers of the Word: theſe are a ſtumbling block or ſtone of offence in our way, at which and where we uſually throw our fire-balls; firſt we ſay there needs no teaching (notwithſtanding we our ſelves would teach) contrary to the expreſſe words of the Bible; try *Mat.*28.19. *Rom.*10.14,15. & try 1 *Cor.*12.27. to the end of the Chapter, and *Paul* was called the Teacher of the Gentiles.

That which we commonly are adverſant at, is their life and converſation. In this let me not be partial, but conſcientious to all; for if it were not (*I* confeſſe) more the ſpecial mercy of *Chriſt*, or rather a miraculous work of grace, many of them would rather eradicate then build the Fabrick; ſome like the Whale Fiſh devouring the reſt of their followers, predominating (I meane) or proudly lording over them, contrary to the words of the Bible; try 1 *Pet.*5.1,2,3. Others I have known though meerly ſottiſh and compatricial, by ſome favour, obtain e a living or benefit of a large ſize, though the Pariſhioners for the benefit of their ſouls are glad to pay Exciſe; ſome are covetous, laſcivious, proud, envious; not that I accuſe any, but rather excuſe, becauſe I know love covereth a multitude of ſins: others, ſo poor their words are not of force, eſpecially amongſt thoſe who deſire the Prieſt ſhould beare rule by his meanes. But now let us try our wayes. I muſt not deny *Chriſt* becauſe *Peter* did, betray the truth, becauſe *Judas* did, or forſake the Goſpel becauſe I ſpy ſome *Simon Magus* or a Simoniſt amongſt the Apoſtles, but rather try where *I* finde a faithful Teacher; and if the place of thy abode in this prove deficient, wanting a painful man, then try thy ſelf, thou art in part the cauſe; try *Ier.*3.13,14,15. God viewed in this Prophets dayes how both Prieſts and people were profane; try *Ier.*23.9,to 17. which place I have alledged my ſelf againſt the Miniſters; but now try the Miniſters who Preach *Chriſt* in his Word, doe they not ſpeak the truth? the Prieſts before mentioned, taught lyes, ſuborned evil doers, held out

viſions of their own heart, whom (if any ſuch now thou truely find) *I* wiſh avoid, yet pray for them, not reviling the Teachers, becauſe tis contrary to the words of the Bible, *Luke* 10. 16. for the Prophet ſaith, *They are the Meſſengers of the Lord of Hoſts*, and tis they by whom God is pleaſed to ſpeak in publique to his people, whoſe lips ſhal preſerve knowledge, *but becauſe they have profaned the holy Covenant of Levi, therefore are they become contemptible amongſt the people*; try *Mal.* 2. 2, to 10. The Goſpel ſtiles them Ambaſſadors, as bringing the meſſage of ſome mighty Prince; try 2 *Cor.* 5. 20, but we uſually (as in other matters) in this turned; Queſtioniſts, demanding who they were for ſay we, the Apoſtles went from one place to another teaching, not ſeeking after ſome great Perſonage or Living ere they would vouchſafe to preach Chriſt.

In this we miſconſtrue the different Caſe and Condition of the Apoſtles then, and the Miniſters who are now; *In* them was a *Law* of neceſſity, both from Chriſts precepts, as alſo their condition; for whoſo intentively goes into an uncouth *Iſland* to convert, muſt not (neither can) at the firſt, ſeek to get to an eſtabliſht meanes, becauſe he muſt not be reſident in any one place, which was the Apoſtles caſe, yet had they what their brethren had, and were commanders of it; try *Act.* 4. 34, 35. &c. and again *Act* 5. 1, 2. they having made known and manifeſted the power of Chriſt in each part of their circuits, would not therefore leave them before they had ordained Teachers fit for that calling in their abſence; try *Acts* 14. 23. *Lets try our wayes.*

Object. Theſe Miniſters teach for hire, and therefore are but hirelings.

To this *I* anſwer, if thou and *I* would but perform the ſame unto them, that the followers of the Apoſtles did, this Bramble-buſh would be converted into a Lilly; but *I* fear *Briarius* diſeaſe is too frequent amongſt the cauterized profeſſors.

I do remember the Apoſtle ſpeakes of falſe Prophets, who

who in the *laſt daies* ſhall make merchandiſe of Soules, 2 *Pet.* 2, 3. ſuch are theſe *I* deem who ere they hazard the looſing of their worldly benefit they will agree to the Proteſtation, ſubſcribe the *Scotch Covenant*, and be a Witneſſe to the Engagement if the Papiſt ſhould predominate; tis likely they would go to the Maſſe-Schoole, if they might be admitted, and learn how to ſay a Maſſe. But what makes this againſt the lawful competency or ſubſiſtency of a painful Teacher? try *Deut.* 25. 4. & 1 *Cor.* 9. though *Paul* uſed not that which he pleads lawful (meaning a ſufficient meanes or maintenance) yet he would exhort the people to Contributions and Collections; try *Rom.* 12. 13. 1 *Cor.* 16. 1,2,3. *Rom.* 15. 26, 27. and ſhall we ſay that *Paul* was not partaker of what he gathered? Now to certifie who theſe Teachers are, whom we ſay to be ſent, conſider who they were that *Pauls* Ordination made Elders, who after prayer and faſting of the Church, were commended unto the Lord, to be as it ſeemes Teachers of the Goſpel. *Acts* 14. 23. and thoſe ſeven *Acts* 6. 5, 6. and ere *Paul* was ſent upon any Meſſage to preach for the converſion of Soules, he received the Ordination of the Church: try *Acts* 13. 3. and this gife he warnes his Diſciple *Timothy* not to neglect: try 1 *Tim.* 4. 14. Now try thou that takeſt upon thee to be a Publick Teacher, haſt thou received a *Paul*-like Viſion? or if ſo, haſt thou received the laying on of the hands of the Miniſtry? if not, beware thou take not too much upon thee: for though the Act may ſeem good, and thy intentions as meaning right, yet if this proceed frome one inordinate, not for that ſervice ordained, tis petty Treaſon againſt the *King of Kings, Lord of Lords, the onely Ruler of Princes*; try 2 *Sam.* 6. 6. *Lets try, &c.*

Thirdly the Magiſtrates are no Magiſtrates unto us: wee'l bow the knee to none, neither call any Father; for one is our Father which is in Heaven, *Matth.* 23, 9. not knowing that the Scripture there ſpeaks of the *eternal* Father, according to the ſaying, *Mal.* 2 10, and moreover it was their cuſtome (as appears from our Saviours

words) to call *Abraham* their Father; try *Iob.* 8. 39. which Christ ſtrives to take away, teaching them that God is their Father, in reſpect of Creation, Redemption, &c. But now try, ſhall we not uſe the word *Father* to any, or any ſuch like phraſe of Reverence to perſons of Dignity? try 2 *Kings* 2, 15. And *Daniel* vouchſafes to call *Nebuchadnezzar* Lord and King, *Dan.* 4. 19. try *Rom.* 13. 7. *Paul* ſaith likewiſe he was a father to the people, 1 *Cor.* 4. 15. and ſo the Magiſtrates are, or at leaſtwiſe ſhould be as Nurſing Fathers, and nurſing Mothers, *Eſa.* 49. 22. and as touching that honour due unto the Teachers, try 1 *Tim.* 5. 17. 1 *Pet.* 2. 13. to 17. Thus though the *Morian* ſtatutes we abhor, yet *Chatadalian* Principles are by us *retained*: we would have a Parity, which (who knowes not?) would at length prove Diſparity: ye take too much upon you, was the cry in *Moſes* time, but they were conſumed in Gods good time: then try 2 *Chron.* 36. 16.

Fourthly, the word we terme a dead Letter, not knowing that even our bodies and ſoules (though living on this Earth) without Chriſt, and his quickening grace are dead: try *Eph.* 2. 1. So the Word, as 'tis a Letter writ with Pen and Ink into a Book, is not that Life, but the quickening Spirit which faith believes to go a long with it. But try, if it be not with thee as the Apſtoles propheſied it ſhould be in the *laſt daies*, 2 *Tim.* 3. 5. For where ſhall we have that quickening power of Converſion, if not in the Word? try *Rom.* 25. 1. *Gal.* 1. 9. *Iam.* 1. 21. The Devil tempting Chriſt (who was the Eſſential word) encounters him with an old Text of the written, or declarative word; and Chriſts anſwer is retortively the ſame: try *Matth.* 4. 6. which places (alledged by Chriſt) did ſo maule the Devils impudency, as that he leaves the Son of God, without taking further leave to diſpute the matter.

Fifthly, the people who are not of the ſame opinion with us, we look ſquintly upon them, with a ſcornfull reproach, or paſſing in haſte a raſh ſentence of condemnation,

tion, as if we had viewed the ſecret will of Gods Election, or ſeen the private roll of Predeſtination, contrary to the words of the Bible: try *Mat.*7.1, to 5. We blame them alſo for their apparrel, which (I confeſſe) may be, and is in many beyond their calling, yet is not this the Pride the ſpirit ſpeaks of, nor that which we our ſelves ſo much profeſſe ſpiritual teaching, for in the heart this ſerpent lies; Neither do we read that *Solomon* who was (according to his degree)very ſumptuous & coſtly in his Robes,Plate,Hangings, Attendants, *&c.* was blamed for theſe, but for his ſeveral women, who cauſed him to neglect and chuſe an unknown God. Not that I(miſtake me not) allow any more, (then ever) of gaudy and effeminate habit, but wiſh that all may be performed accordingly as is expreſſed in the words of the Bible: try 1 *Cor.* 14. 40. *Lets try our wayes.*

Tis now time I give Reſponſe to what was promiſed, to wit, why I medled with the Papiſts; and my Reaſon is, to try our wayes, how neer we run into their Abſcondities, if not Abſurdities: They term thoſe on the contrary Hereticks: We term them vile who are againſt us. They would have the Bible put into the Popes Pokemanty, and for the Miniſters of the Goſpel to be ſent into ſome barbarous Iſland, to ſeeke out a new Plantation, or to live like the Prophet upon the bread of Adverſity,and water of Affliction; and whatſoever belongs to the Ordinances,they hold erroneous,not onely ſpeaking againſt them, but endeavouring by their ſeveral Plots and wicked Machinations, for their, and all the Goſpels ruine: And are we not poſting on the ſame road, without a guide to Tyburne? *Lets try our wayes.* Is not this a means to make more Papiſts, or turn to Atheiſts? *Lets, &c.*

Sixthly,lets try and ſeek the Radix of our prepoſterous wayes, which like a ſtrong guſt of wind, violently turnes about the Windmill of our affections. And if here you demand what are our ſetled Tenets, I could never yet find any ſo ſtrongly ſetled as to reſolve me:each Vulture-

like,

like, gnawing upon the invented prey of his own brain-ſick Fancy, whirlling about, being diſlocated from the Centre.

Nevertheleſſe, the firſt Radix (as Inference hath taught taught me) of theſe diſtempers, I find to be ignorance, miſconſtruing the Scriptures ſence, for want of ſuch a *Philip* as the Eunuch had to expound it clearly. He read the Bible, but knew not what it meant, yet was he not ſo bolp as I have been to frame an Expoſition from his own private ſpirit, try *Acts* 8. 30, 31. 2 *Pet.* 3. 16. *Lets try, &c.*

In this condition of ignorance, *I* read that place of *Eſa.* 20. where God commands the people to go naked, ſpeaking or demonſtrating the ſhameful Captivity of *Egypt* and *Ethiopia*, which place *I* thought ſufficient for any to go naked: *I* alſo took that Text into conſideraſion, *Ezek.* 12. 18. as though here *I* had enough to prove our quaking. Not knowing that the former was an extraordinary voice of prefiguration, and this other denoting the broken and Contrite heart, ſpoke of by *David:* for ſo Divines hold out from the Original, which ſignifies a kind of ſorrrowful apprehenſion of Gods judgements approaching. *Lets try, &c.*

Secondly, another Radix, as my Ezperience holds out, is a ſiniſter end. Concerning which, let each one ſearch and try their own hearts, and there it may be, they will finde (though not confeſſe) the ſame conditi-on. *I* gave my Vote to *Lilburnes* late Demonſtration for removing that *Iewiſh Idol* of Tyth-taking, incited eſpecially from an inward principle of hoping to gaine that part which my ſelfe was accuſtomed to pay. This Motive (*I* fear) makes the Commons cry with wider mouths a *H.* then ever the Weſtern men did cry a *Savile. Lets try our wayes.*

The third Radix (as my experience ſtill ſpeakes) is pride, though *I* could not then diſcern it: for I thought my ſelfe no whit inferiour to the greateſt perſon, becauſe the Text ſaith, God is no reſpecter of perſons. When *I* could

I could give the Language (thou) to any (though nere ſo eminent) *I* ſuppoſed my ſelf now grown wiſe (though my folly never more appeard) and *Leper*-like could keep my Hat unvailed as though my *Pericranium* ſtood need of ſcalping, or that I feared another ſhould (by pulling it off) eſpie more hair then wit.

The fourth Radix (as my Experience ſtill teacheth) is a wilfulneſſe rather then a religious willingneſſe; for *I* would then hear no Bible proofe, that ſpoke againſt my way, framing ſome ſtrange Expoſition (contrary to all Comentators) upon it, like unto thoſe people of which *David* ſpeaks; try *Pſal.* 82. 5. Whatſoever proceeded from the voice of a *Miniſter* (my affection being averſe) was but as ſounding Braſſe, or the tinckling of a Cymbal; was not this the reaſon why Chriſt left off his Miracles amongſt his Natives? try *Mat.* 13. 58. *In* this condition *I* had forgot, that learning made me know how to read the Bible, and ſo to hear of God, and all his Attributes; for if *I* had never known the Bible, neither read nor heard, my condition (*I* ſuppoſe) would have been otherwiſe. Not that the reading, or ſearching of the Bibles precepts, cauſeth evil, but tis the powerful operation of Gods ſpirit, who when he ſeeth man or Woman ſlight the Truth, takes away his Candle of illumination and fire of Love; and ſome grow both blinde and envious; then try that place *Io.* 5. 46. 47. *Lets try our wayes:*

Now follows the other part of the Exhortation, which is, *Turne againe unto the Lrrd*; but in this caſe twas with me (as may be with thee who readeſt) *I* would not heare that voice of the Charmer, charmed he never ſo wiſely, till at length a ſtrange kind of inward Suſurration from whence *I* know not, ſeeing the wind blowes where it liſteth, ſeized upon my Soule; whereupon my wilfull violency (on a ſuddaine) was changed to *Suaveolency*, and that word which ere while *I* valued not, begun to be of Eſtimation. I was after this invited by my ſingular good friend *Gnothitiſon* to diſcourſe a little with a *Miniſter*, who

who formerly (as now) loved me dearly, by whoſe perſwaſion at length (though ſore bickering I had within my ſelfe, which ſtrove to pull me back, dilating the ſhame which would follow, by relinquiſhing what I had undertaken, and ſo ſtrongly maintained) I ſteerd my courſe towards that place, where being arived, he lovingly, as the Child of God (borne of the Almighty, who is Love) begun to hold out the Scriptures ſence (in and upon ſundry places) unto one, whereat I formerly ſtumbled, laying open the ſpiritual application (or that myſtery of Godlineſſe) which I ſo much thirſted after, not deſtroying the Letter, which was my fault formerly: he explained unto me whole Man, conſiſting of a Natural and a Spiritual part, the one rebelling againſt the other, yet cannot be utterly diſjoyned until the appointed time (which *Jeb* ſo ſtrongly waited for) be come to a period, which Spirit or Spiritual treaſures we have (ſaith *Paul*) in earthen veſſels: but when theſe Tabernacles ſhall be diſſolved, we have a houſe (we know by the Spirit) not made with hands, Eternal in the Heavens, 2 *Cor.* 5. 1. He alſo declared the manifold infirmities ſubject to Gods people, which might cauſe *Paul* to chaſten his Body with faſting, leaſt when he had taught to others, he himſelfe ſhould be a Reprobate. After this he wiſhed me to conſider that place of Scripture, *Gal.* 6. 1. Where having taken the Bible he deſcanted of the new Creature, or Creature made new by converſion, into which a gap being (by the power of the Spirit) made, the waters from the Fountain of living waters, do plenteouſly flow: at the firſt like the waters of *Mara* ſeem bitter; but within a while prove dulcide, ſweeter then honey or the honey comb. From the ſixth Text he hath ſhewed how thoſe that are taught in the word, ſhould communicate to thoſe that teach in all good things. From whence he drew a concluſion concerning the neceſſity of the teaching of one man another; for Eternity (ſaith he) knowing man could not underſtand his Characters, ſends his ſon *Ieſus Chriſt*, not as a God, or Spirit ſpeaking unto man,

man, but in the form of man, and very man, that he might ſpeak, and man might underſtand the duty of man.

He alſo framed ſome Morals (according to Chriſts example) for convincing of mine error, and confirming the Truth, amongſt which he held out this following Parable for one; *Suppoſe* (ſaith he) *thou weuſt to paſs into ſome forraign Iſland, where comming to the Haven to take Ship, thou art entertained into a fair new Veſſel, newly launched, having a skilful Pilot, ſtrong Maſts, new Saile-cloaths, well rig'd, and well furniſhed with all tacklings, fit to ride the Maine, and at length the Wind blowes faire, the Pilot calls, but thou and the reſt of the Paſſengers, becauſe you have had your abode ſome ſmall time at the waters ſide, profeſſe to know the Time and Tide as well as he, and therefore you reply to his call, with an anſwer, Let him be calling, we are wiſe enough. On a ſuddain the wind grows rough, the billows beat, and the ſtormes tempeſtuous, then no paſſage at all; is it not juſt that ſuch ſhould loſe their voyage?* Prov. 1.24. Another he took from the Bible, where he divinely held out, how that Chriſt ſtood continually knocking with a hammer upon the Anvile or heart of man; try *Can.* 5. 2. and this Hammer he alſo ſhewed me to be the Word of God, try *Jer.* 23.29. in which Chapter from the ſubſequent verſes, he explained the falſe Hammers which they uſe, who take upon them to prophecy falſe dreams, and cauſe the people to erre, verſ. 32.

My intent is not to take upon me the part of a *Theologian*, for which office I am altogether unable, ſaying, who is fit for theſe things? but thoſe whom God hath ſet apart, to apply their ſtudious endeavours to ſearch for the golden Minerals, or myſteries of godlineſſe, revealed unto them from the ſpirit of God by prayer and ſupplication. Theſe I know would ſpin out the words into ſeveral threads, which might be wond up upon the Wheele of mans Intellect, firſt denoting from the word *Turn*, a kind of ſtanding ſtill, from purſuing the purpoſed intentions. Secondly, *Turn again*, which implies a

Reversion or going back to seek something which was lost. Thirdly, *Turne againe to the Lord*, points out the But or Mark, at which all the Arrows of our Inventions, Thoughts, Words, and Actions should be shot.

But this Motion is beyond my sphere, I onely desire in brotherly love, that thou (whosoever hast been seduced) wouldst fly to the Lord with *Davids* words; try *Psal.* 119. 33. I have (by the assistance of Gods spirit) chosen the way of truth, and laid Gods judgements before me, which way I wish to all. *I cryed unto the Lord* (saies *David*) *in my troubles, and he delivered me out of my distresse*: if thou wilt but turne by praying, God will turn to thee by promising, and performing what he promiseth, *Mat.* 7. 7. This heavenly duty was so prevalent, that we read it entered into the eares of Eternity from *Cornelius*, before he knew Christ; try *Acts* 10. 4. & 1 *Joh.* 5. 14, 15. And my counsel is also that thou turne with a favourable respect upon the painful *Minister*, who watcheth for thy soule, and can according to the saying of the Poet,

Observe, Confirme, Apply, make use,
Whose Life strives to Reform abuse.

And pray also with *David*, that thy heart may be sound in Christs precepts, *Psal.* 119. 80. True it is, *Ahab* would call for Prophets, but they (we all know) were idolatrous, but *Jehoshaphat* enquires for one of the Lords Prophets. *Hezekiah* also having received the rayling Letters of *Rabshekah*, takes not upon himselfe, but sends for the Prophet to pray; try 2 *Kings* 19. 1. 4. Others without doubt he might have chosen, but he admits of none (but who was for that office) to speak in publick. *David* also enters into his closet, which he also holds out to others; and tis Christs counsel, see *Mat.* 6. 6. For what thou hast heard in publique, shall not (it may be) inwardly be revealed unto thy soul, till thou enterest into

to

to thy private Chamber, where then thou ſhalt plainly ſee within the cloſet of thy heart, and ſhalt with *John* the Divine behold the City of God, the new *Jeruſalem*, the ſpiritual *Solomon*, the Attendants, the Gates, the keepers of thoſe Gates, with the keyes thereof, all held out from *Rev.* 22. 14. Let the word of God a be Lanthorn to thy feet, and a light unto thy paths, *Pſal.* 119. 105. & *Pſal.* 119 9. *Iob.* 8. 31. But leaſt *I* ſeem too Prolix, *I* will ſhut up my deſires with the Prophets words, *Iſa.* 30. 20. hoping that *Though the Lord give us the bread of adverſity, and the waters of affliction, yet ſhall not our Teachers be removed into a corner any more, but our eyes ſhall ſee our Teachers, and our ears ſhall hear that voice ſaying, This is the way; And as many as walke according to this Rule, peace be on them and mercy, and upon the Iſrael of God.*

Search, Try, and Turn unto the Lord who gave
Thy Soul to thee, and alſo muſt it ſave.

FINIS.